

Mind and Matter.

PHILADELPHIA, SATURDAY, SEPT. 20, M. S., 32.

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE,
Second Street, No. 715 Sanson Street,
Philadelphia.

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Mind and Matter Free Circle.

We will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit at the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Who B. F. Underwood Considers Spiritualists.

Mr. Underwood in a letter to the *Religio-Philosophical Journal*, published last week says:

"To me Spiritualism is simply the theory or belief that invisible intelligent beings, existing men and women that have walked this earth, exist, and at certain times under certain circumstances, through persons called mediums, manifest themselves to the inhabitants of the world to-day. All who accept that theory, whether with them Spiritualism is a religion or a science or both, or neither, whether they are on foolish, broad or bigoted, I consider Spiritualists."

All of which goes plainly to show that Mr. Underwood "considers" in connection with Spiritualism is hardly worth considering. Any man who pretends to have any knowledge of the subject of which he presumes to speak in that senseless manner, must be one of two things, either a sincere fool or a hypocrite. If Mr. Underwood knows anything of Modern Spiritualism, he knows that it is not a theory or belief; on the contrary he knows that the facts which establish the truths on which that great movement rests, are as absolute and beyond all possible speculation as are any other class of natural facts within the range of human perception. The people who theorize and believe that which is not founded on natural facts are never found among Spiritualists—but among men like Mr. Underwood, who dread nothing so much as facts and the absolute realization of truth. Spiritualists have no chance whatever to theorize or merely believe in the spirit-life and spirit return to earth, any more than they would have to theorize about any series of natural facts. A fact is that which is self-evident, and that which is self-evident cannot be theorized about adversely. On that ground does Spiritualism stand and on none other. If Mr. Underwood has never perceived or witnessed those facts he is in a measure pardonable for his ignorance of them, provided always that his ignorance is not wilful.

Joseph John and His Pictorial Art.

Joseph John was an "Artist born." In early life he received inspiration from ancient and modern masters and their works. He studied Art in all its technical departments and phases with great enthusiasm, entirely consecrating himself to his work. In his early days he painted pictures of life and beauty.

He insisted upon an intellectual and spiritual interpretation of all nature and all art, claiming that Art should be judged by the same standard as poetry. A poem is worthless without an elevating spirit shining through it, even if it has literary merit; while on the contrary, a poem fraught with living thought, although it may lack the complete external polish, will prove its merit by its appreciation. In refined sentiment, in precision and delicacy of touch, in harmony, in the combination of groups, in characteristic expression, and in the concordant relations of all parts to make a perfect whole, it can be justly claimed that Joseph John was one of the most successful artists of the age, and that in the materializing of spiritual conceptions on canvases in a rational, artistic and pleasing manner, he far surpassed all ancient and modern painters. The most noted critics placed Mr. John among "our eminent artists," freely admitting that he manifested a remarkable genius and versatility, yet they did not always agree with him in regard to "unseen powers" influencing his conceptions and brush, but generally considered such thoughts as unaccountable eccentricities of genius, or happy delusions. His masterly productions, nobility of character and purity of life, secured to him the respect and love of all good men and women that knew him, however much they might differ with him regarding "Theological Mysteries."

The secular and religious press were usually very kind in reviewing his works, even his "ideal" or spiritual productions, often referring to their "elevating and refining lessons of life."

The next week after Mr. John's leaving the mortal form, the *Evening Herald*, the leading Methodist paper in New England, said through the pen of its scholarly Reverend editor (who held Mr. John and his works in high esteem), "He has fallen a victim to consumption in the prime of his life. He has been a diligent and very conscientious artist. His subjects have usually been moral and religious. He was of Quaker lineage and his life bore the unmistakable marks of his parentage. His 'Changed Cross,' 'Of Such is the Kingdom of Heaven,' 'The Orphan's Rescue,' 'The Curfew,' and 'Lead Me To The Rock,' are fine illustrations of his genius and will keep his memory fresh on many walls, while their silent, but eloquent lessons, will be impressed upon thousands of hearts as his dust rests in the grave. His death was greatly lamented by a large and loving circle of friends."

The *Commonwealth* spoke as follows: "Joseph John has just died. He was a rare colorist and had a penchant for allegorical and scripture subjects. His pastoral pictures were surpassingly attractive. He was of gentle nature, of Quaker parentage, forty-four years of age, and a victim to consumption."

The *Evening Transcript*, another of Boston's leading papers, said: "He was a versatile artist, and painted many pictures which were reproduced in chromo and engraving, and thus became popular throughout the country. In these pictures his religious and devotional instincts found beautiful expression. Mr. John was a man of great gentleness and sweetness of character and one whose death will be deeply lamented by a large circle of friends."

He delighted in painting the "better side of life" and refused mercenary considerations to paint what he considered degrading to humanity. The world is better for his having lived in it. It is glorious indeed to leave such "golden footprints on the sands of time."

Evolution in Religion.

Evolution, the last word of science, is the first word of Spiritualism. That method which has proved so fruitful in the study of the material universe, is no less applicable to the story of the human soul. Historically, it may be said that, while all the previous religions of our globe were based on a foundation for Christianity, so Christianity itself is but a schoolmaster to bring us to Spiritualism.

We know, from the discoveries announced by Boucher de Perthes some thirty years ago, and since confirmed to the satisfaction of geologists in general, that man was contemporary in Europe with animals such as the hairy mammoth, long since extinct; we know that he existed tens, if not hundreds, of thousands of years ago; we know that he was a cannibal, but we do not know what his first religion was. It was, however, probably a fetishism, unlike that of the savage who first survived at the close of the past, but destined to be improved either on or off the face of the earth. Preyed upon both by pedicular and priestly parasites they bowed down to stocks and stones and snakes; especially snakes.

The earliest historical religions, such as that of the Aryans and of the Egyptians, originated in nature worship, and especially in a personification of the Sun and of the organs of generation, the visible creative powers. Such was the worship of the Phœnicians after they emerged from feteichism, and such the origin of that polytheism out of which grew the monothéism of the Hebrews. The sun, the mighty, violent, death-dealing God of light and fire, was first the national God of Israel, as opposed to the Baalim of the nations round about. Worshipped originally in the likeness of a bull, as an emblem of the power of the sun, mighty to destroy, he was, in early times, appeased by human sacrifices. When the unconquered Sun rises triumphant over his winter grave at Easter, the joyful day has ever been celebrated by his worshippers as a high festival. When he was in the constellation Taurus he naturally ate bulls' flesh at that great feast; but when, by the precession of the equinoxes, the sun was in Aries at the vernal equinox, a lamb became the more appropriate sacrifice. The Jewish lawgiver commanded both, and at the Passover seven lambs, one young bullock and two rams were to be offered to Jehovah. It was the signal merit of Moses to teach that this God demanded morality as well as burnt offerings, and to lay the foundation of Israel's subsequent growth in religious thought.

It was only later that Jehovah or Yahweh was raised high above all other Gods, and became the sole divinity, not only of the Jews, but of the human family. This transformation, this purification was the work of the prophetic element, a double incarnation of patriotism and of the religious sentiment. The interior history of the Hebrew people is hardly anything but the contest between the true God and the false ones, between the monotheistic prophets and the idolatrous kings. Monotheism did not fully triumph until the Exile. On their return from that long and bitter trial, that agony to which we owe the immortal eloquence of the Deutero-Isaiah and many of the so-called Psalms of David, full of confidence, in the fulfillment of prophecy, the Jews anxiously awaited the coming of that Messiah who should place them at the head of all the peoples of the earth.

Then, it is said, appeared in the world, if our orthodox friends will permit us to say so, the greatest of all modern prophets, the greatest of our age, our elder brother, our teacher and our example, whose authentic utterances may probably be read in the Sermon on the Mount, itself an accurate summary of Modern Spiritualism, as viewed in its ethical aspect. The three first Gospels describe a human being, endowed with gifts of healing, such as are seen in our modern mediums, and in the process of teaching that doctrine of good works, which forms the foundation of the spiritualistic faith, the rock against which the rains, the floods and the winds shall ever beat in vain. Then came Paul preaching another Gospel, that of election, the middle ages were stained by the forerunner of St. Augustine and of Calvin; but also the man who said: "And now abideth faith, hope and charity, these three, but the greatest of these is charity." About the year A. D. 1500 appeared the gospel according to St. John, based upon the Alexandrian philosophy and elevating a doctrinal Christ to a semi-equity with the Eternal Father. Gradually the dogma of the Trinity was evolved; the human mind was forced under the yoke of Papal Rome, as human bodies have been made to pass under the yoke of Rome pagan and victorious. Priest-ridden, like Balaam's ass, the human race during the middle ages were smitten by the sword of the Inquisition. But still there was progress. Along with the dogma of the power of the church to bind and loose, of an eternal hell and of transubstantiation, there were in Catholicism elements of truth, such as the doctrines of penance and of purgatory, and there was evolved also the beautiful conception of the communion of saints, of guardian angels. In short, by evolution, St. Simeon Stylites became St. Vincent de Paul, and angels walked the earth, like Madame Guyon, St. Theresa and blessed Sister Agatha, not yet canonized, who served in the Crimean war.

Then came Protestantism, rejecting the infallibility of the church to adopt only of the Bible, but opening the door to a slight only on a crack—to free thought. Just as the Catholic Church had been compromised between the followers of Peter and Paul signed and published, about A. D. 125, in the book of the Acts of the Apostles, and recorded, afterwards, in letters six feet long in the interior of the Cathedral of St. Peter and St. Paul in Rome, so Protestantism was a compromise between rationalism and orthodoxy. For three centuries and a half it has maintained a stand-up fight with the parent church, only to be itself tripped up and felled at last by science. Within the last one hundred years that magnificent acquisition of the human mind, called modern science, has been made, and only in our own day has the idea that miracles are impossible been grasped by the human mind. Here, at last, we have in the accumulation and interpretation of facts, not in ideas evolved from the interior consciousness, the only possible foundation for a true theology, and it is on this rock that false creeds are being shattered, and the coming and imperishable religion is being established before our eyes, for the human soul now grasps at the truth and possesses the power to discern it. Retracting, then, the past, we find that, as the mind of man has expanded, his manners have been softened, and his religion has become more rational; and we infer that those churches which refuse to accommodate their dogmas to the advance of science shall surely be overthrown. When George Stevenson was examined before a committee of the House of Commons, to whom was referred the subject of chartering the first railroad in England, one of its members put, this question to the engineer: "Mr. Stevenson, you say your locomotive, as you call it, will run at the rate of fifteen miles an hour. Now, sir, suppose a cow was to get in front of the locomotive, would not that be very bad?" "Vava bad for the cow," was the reply.

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fession of Faith, for public opinion no longer tolerates the preaching of infant damnation, and the idea expressed in Exodus 21, "Fourfold shall be the part of the happiness of the redeemed in Heaven will consist in gazing on the tortures of the damned" is obsolete. Four centuries ago Catholics and Protestants burned each other alternately at the stake with a good conscience, and a little later the Puritans suppressed bear-baiting, not as Macaulay remarks, because it gave pain to the bear, but because it gave pleasure to the spectators. The world, however, moves; we study zoophytes now in preference to bear fights, and the Nineteenth century witnesses that new thing under the sun, a Society for the Prevention of Cruelty to Animals. The spirit of God is moving on the face of the waters, and the angel world impresses Washington to free America, Lincoln to abolish slavery, and the Emperor Alexander to do away with serfdom.

But this is not enough. The freedom of the human mind is more important than that of his body, and there are chains more galling than those of iron. And now the science of the nineteenth century steps grandly on the scene and flashes its calcium light on the primeval world, when lo! we see that progress has been at work from the beginning, not only in the formation of the solar system, but in the development of man. Impressing the minds of Buffon, La Place, Erasmus Darwin, Lamarck, Geoffroy St. Hilaire, Charles Darwin and Haeckel, wise spirits banded down to man the master-key of Evolution, which unlocks the secret of the past. That it is a true theory is proved by the fact that it is universally applicable, as well in the world of mind as in the world of matter.

Take the history of religion for instance. Has there not been a continuous development of the idea of a Creator in the human mind from that of an angry Jehovah, swearing vengeance against his creatures, to the God of Thomas à Kempis and of Newton? Was not the establishment of the worship of Jehovah, albeit a deity with human passions, an example of the survival of the fittest? Did not the Ebionites, the primitive or Jewish Christians perish, because they could not accommodate themselves to their surroundings? Did not the Catholic Church wax great because it knew how to adjust itself to its environment? And is it not slowly decaying now, because it can no longer conform itself to the thought of the age? Is not Spiritualism, in fine, the religion of the future, because it alone is in harmony with the reality of things? The ordinary man of science, being a specialist, an "expert," may not yet recognize this, but at headquarters it is acknowledged that a fact is always true, and Zollner, with his four-dimensional theory, has already started that work of reconciliation between science and Spiritualism, which has so many forerunners among the attempted reconciliations of science and Scripture.

Meantime, the future of the race on earth can now be foretold; it is but to prolong the spiral ascending curve on which mankind have already mounted from their once low and brutal estate. Continuity and Evolution are the lamps which light up the future, no less than the past, and spirit voices ever whisper, "Come up higher."

But some man may say: That is all very well for the future of this earth, but what of the future life of the individual in another world, for alas!

In Adam's fall We sinned all.

Just so. And now, dear hide-bound brother, why not let us unite in singing the second verse:

In Cain's murder We sinned further.

"Shocking! If you make fun of the Bible, and especially of me, you'll go to hell," cries the preacher.

Right, Reverend, Very Reverend, Venerable and Reverend Father! too late, my Pastor and Master! Too late! too late! for already the people who sit in the front pews are beginning to laugh, and a depraved—that is, a brave little boy in the back part of the audience, and in full view of the minister, says aloud: "Now trot out your bears, old bald head!"

They know better. They have got a revelation of their own, in a quiet way: "a revelation of Nature, both in the material and spiritual worlds," which tells them of the reign of law in the unseen as well as in the visible universe. The religion of Spiritualism, God's last, best gift to man, appears at length upon the scene, "bursting like a goddess on our enraptured vision," and preaches evolution in the life after death, as well as in the past history of mankind, telling of "the eternal progression of mind and matter, from everlasting to everlasting." It preaches no atonement and no reprobation, no virtuous atonement, but eternal and exact justice. "Shall not," it says, "the judge of all the earth do right?"

In the multiplying communications now being received in all parts of the earth from the spirit world, there is that consent on every important point—except, indeed, reincarnation—which unites believers in one holy Catholic, but not Roman, church. The creed is simple and the faith is one. We believe there is no such thing as retrogression in the universe of God. We believe in progress, in eternal development for the soul of man, no less than for the material world, in the far-off heaven, is even now condensing into a solar system.

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things that will come to pass very soon. You have most successfully foiled the efforts of the bigoted Christians, the ecclesiastical papists of your city, in their vain attempts to persecute and prosecute all those seances for which you are now to have a season of comparative rest from their mischievous machinations; but very soon the tide of persecution will turn and recede toward the North, and there will be an attempt made to quench the bright light which has shown forth from the Granite Hills. It is for this reason that I have been attracted to your surroundings to-day, to send this most timely warning to our sister medium in New Hampshire. There are persons in the present form who have been concocting a plot against her. They are already weaving their web around her, and unless she breaks their power at the present moment, they will certainly ensnare her.

"We do not wish to offend her or the able band of spirit guides who encompass her about, but we see the influence of evil working as deeply there as in your city of 'Brotherly Love.' We ask the influences that control that wonderful medium, that they will read all the opportunity asked, for we will come from Boston, but accomplices in Rochester, the home of the medium, will be used to make it their duty to guard her from the influence of the medium and her guides, we can communicate more perfectly the nature of the disaster that is very near to them."

This communication we sent to Mrs. Pickering, but received no acknowledgment of it until after she had been the enemy upon her. We feel persuaded that had that warning been heeded, they would not have accomplished the temporary mischief which they afterwards did. In June, four months after that warning was sent to Mrs. Pickering, the scheme that had been preparing was put in execution at Lowell and Westford, and an exposure of Mrs. Pickering as a medium was systematically published throughout the country.

Up to the time mentioned Mrs. Pickering had given hundreds of seances at Rochester under circumstances that precluded all question as to the genuineness of the spiritual materializations that took place. On the 21st of February, 1878, at Westford, she gave a seance to Mr. E. P. Hill, of Haverhill, Mass., and a party of his friends, at her home in Rochester. In a recent article upon the subject of Mrs. Pickering's mediumship, published in the *Boston Herald*, Mr. Hill says:

"That seance was held with the medium sitting outside the cabinet, and tied, as already described, after which the following testimonial was given her by a cheerful and enthusiastic spirit, on the part of every one signing it.

"MANSON HOUSE,

"ROCHESTER, N. H., Feb. 22, 1878.

"The undersigned deem it a duty owed by them to Mrs. John R. Pickering of this place, having attended a seance at her residence last evening, to state that we had the opportunity asked, for we will come from Boston, but accomplices in Rochester, the home of the medium, will be used to make it their duty to guard her from the influence of the medium and her guides, we can communicate more perfectly the nature of the disaster that is very near to them."

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Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and as the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating will in no case attempt to determine, as that is a matter that would require facilities of perception which we do not pretend to possess.

Communications received through the mediumship of Alfred James, Sept. 13, M. S., 32, and taken down by the editor of MIND AND MATTER.

"GOOD AFTERNOON.—This thing called death seems very natural to me. In fact I find I have a living form that almost corresponds to the one I had left; only there is a lightness about it that I never experienced in a mortal form. I knew something of the thing of the other world when, but in reality never gave it much thought. Here where I am now I associate with precisely those characters that in mortal life were called my relatives, friends and acquaintances. The difference is so real to me that so far as I have known, I find very little if any change. I only realize one thing and that is a slight change or condition of form, all else seems to be very much like a mortal life.

"I do not understand why clearly if I do not realize more of a change than I have so far done. I cannot say that I admire my spirit life much. There are some things that have been said to me by those who are happier than I am, about some kind of attraction that will die away in time; and they have also said that by coming here to-day they will be better able to make the way plain to me. If I could obtain a little advice here on the mortal side it would help me to advance more rapidly spiritually.

My name was
RUFUS WHITTON,
Augusta, Maine.

The advice asked for was given, and gratefully received.

"GOOD DAY, SIR.—There is no other way to do in coming back here to-day but to introduce myself. Welcome or unwelcome, I follow the fiat of a power I do not and cannot comprehend. I was an old man—80 years of mortal life—with all its varied experiences, but I cannot say that spiritually I understand much.

"The man that travels too much in one marked out way of thought on spiritual questions will find himself in the spirit-life like the preceding speaker, with no realization of the immense fund of knowledge in the way of truth, which has been shut out by mortal prejudices and biased opinions. A man after living in a mortal state as long as I did finds it much more difficult to get rid of his religious opinions than that of his other erroneous effect that comes with his spirit into the after-life. They become so ingrained in the spirit—they are so indelibly impressed there that long dalliance with them in their way before they emerge into the true knowledge of the life eternal. If each and every individual could be placed upon the proper basis for entering the spirit-life, and if all kinds of error could be extinguished upon the mortal plane, because crime is the outgrowth of obsession by evil disposed spirits, who in every way that is possible for them, through earthly attraction, to force their way into mortal minds, do so to gratify their low and grovelling desires.

"I hardly think this communication will be received by my relatives and friends, but if it has the effect of making one person think and act, I shall be amply repaid in spirit. Sign me
JOSEPH SKINNER,
Summer St., Lynn, Mass.

"It is like a mountain weight on my head. Where am I? I died of sorrow of the brain. You have lifted that weight right off my head. (He alludes to the explanation I gave him of his present condition.) All this came back again when I came here. I don't know how I came here, but I know that there has been ever since I died a release or relief from that terrible weight on my head. It seemed to me so long that I was in a dream—and yet it was a pleasant one, for there was no pain there. (Here, starting up and looking intently at the apparently vacant air, he said, "What is this? I see them right there. Oh? I know them all. Can this be real or is it a dream? I'm weaker now. Yes, there is a spiritual existence." (He bent back and as if examining a watch asked him who he had seen, he answered "George Annie, grandfather, Daniel. Oh I see them—oh I see them all. I'm going to the good land now.")

GEORGE WEBB,
Lexington, Ky.

"Wild Cat" said this spirit had been brought to the circle by his friends to wake him up, from a lethargy that had held him almost since he had passed to spirit life. How full of instruction such experiences as these afford as to the relations existing between the material life and that spirit life that awaits all animated nature.

"GOOD AFTERNOON, SIR.—Few men in this life had a more determined will than myself. Difficulties never discouraged me, for I always believed in that motto: "I will have my way." Many years have come and gone since I entered the spirit life, but I am glad to come back here to say a word about this great Republic, which I had the honor of helping to establish. Although you are now surrounded by corruption and political intrigue, yet I know, in looking upon this mortal plane from spirit land, that the people of this nation are the most of true liberty burning brightly. But the more they care should be taken to avoid strife and war. Military glory has many ardent followers in this mortal life, but if you could see the sad reaction that takes place in the spirit you would do all you could to suppress this great evil. War sends men to the spirit life totally unprepared and as a natural consequence they come back here to stimulate mortals and make them seek a military life, if possible.

I was acquainted with your father and he told me that I am here to-day.

I do not know that I wish to say anything to those who have been misled from me. The most of them are very worldly and prejudiced in their views.

CAPTAIN JOSEPH RICHARDSON,
Valley Forge, Pa.

At a materializing seance, given by Mr. James, two evenings before, the face of a man appeared at the aperture of the cabinet and called me to him. I could see his features distinctly, and positively knew it was not the medium or the confederate of the medium. The form was that of a powerful man, apparently in the prime of adult life, but I could not recognize him. He told me that he was Capt. Joseph Richardson of Valley Forge. He said nothing about intending to communicate with me. I had some knowledge of Capt. Richardson, although I think he had died some years ago. His name was Jacob, not Joseph. Why this discrepancy I do not know. I knew his two sons, Morris and Isaac, who were men of mature years years ago. I remember them as neighbors of our family. I have heard them both speak of their father as a man of great force of character and as possessed of unusual physical strength and powers of endurance. It is true that he knew my father, between whom and his two sons there was the most friendly feeling throughout their protracted lives, for they lived neighbors until the day of their death.

Capt. Richardson was the favorite and intimately trusted scout of General Washington, and performed some of the most important service of that great Commander. I have some reasons to think that he was the Harvey Birch of J. Fenimore Cooper's "Spy."

This test of spirit identity is most absolute to me, as it is wholly inexplicable upon any theory, other than that of the actual spirit presence of this old hero of the Revolution.

"GOOD AFTERNOON, SIR.—How little a man can reason with any certainty upon this great spiritual existence. When in your mortal state you reach the boundary line, or, in other words, the verge of the unthinkable—the unknowable—every-

thing that you would reason upon has reached its last analysis, and you can only deal with it metaphysically. There is a verse in what is known as scripture: "If they will not believe Moses and the Prophets, neither will they believe one though he rise from the dead." The secrets of matter are plain to you as a spirit after you have reached a certain sphere, and the secrets of life I will here explain. Your spirit-mind has there unfolded to that degree that you begin to have a clear and comprehensive view of the grand whole. It would be impossible for me as a spirit to divulge these secrets, because there is not yet a brain spiritually unfolded enough on this mortal plane to comprehend them. I do not come here to-day to satisfy men's beliefs; I come here to throw out such ideas as will tend to the advancement of human happiness. I do this because I feel it my duty to do so. I will sum up what I have to say in these words: The child comes into this world by no volition of its own, and departs from the mortal life in the same way, unless in the case of suicide. In fact, you are born with the law, and that law can never be dodged or evaded. Then, if this premise is correct, your beliefs are the creation of your surroundings, and will have nothing to do, whatever, with your future spirit prospects, except to clog and weigh you down for a time. As all men are born with reason, this quality or principle must wake up and either later every spirit to know the realities of the spirit-life.

One word more before I close, and that upon the doctrine of atonement. Your great spiritual teacher—Jesus—has said: "By your words you shall be justified, and by your words you shall be condemned." I say that doctrine is false, for I know from my spirit experience that it is not by your words that you will be justified, and herein lies the whole truth of the doctrine of an atonement. Where you have acted so as to cause injury or suffering to a fellow creature in the flesh, I tell you, you will not have happiness in spirit until you have rectified the result of your own acts.

I will say in conclusion that it is far more easy to be a preacher and give forth wise counsel than to be a follower of that counsel.

You will sign me,
DAVID HUME.

Editorial Briefs.

SEE in another column the advertisement of the Neshaminy Grove meeting for next Sunday.

J. FRANK BAXTER will address the assemblage at Schroom Lake, N. Y., the last Sunday in September.

MRS. N. D. MILLER, materializing medium, late of Memphis, Tenn., is now located in Denver, Colorado.

J. O. BARRETT, the well-known lecturer on Spiritualism, is ready to answer calls to lecture. Address him at Glen Beulah, Wis.

C. B. LYNN will speak in Orange, Mass., in October; in Troy, N. Y., during November; and Springfield, Mass., during December.

AFTER November 1st, Dr. Jack, of Haverhill, Mass., can be visited at the Sherman House, Boston, the first three days of each week.

WILL our readers please notice our premium offer on this page, also editorial upon second page, headed "Joseph John and His Pictorial Art."

FRANK T. RIPLEY writes us that he goes West soon, and those who want public tests and lectures will address him at once. P. O. Box 104; Jefferson, Ohio.

ALFRED WELDON will keep a supply of MIND AND MATTER at the Republican Club meetings, New York city, at retail, and is also authorized to receive and forward subscriptions to this office.

MRS. C. B. BLISS will give materializing seances at No. 207 Sixth Avenue, New York city, every Wednesday and Friday evening, at 8 o'clock sharp, until further notice. Her seances are very select, and honest investigators should visit them—others have no business there.

The kindest feeling exists among the members of the new organization known as "The Association of Co-operative Spiritualists," recently formed in this city, and all the members are united, in their efforts to provide means for the advancement of Modern Spiritualism.

"BILLY THE BOOTLACKER" photographs have been withdrawn as premiums for MIND AND MATTER; but any persons who desire to have this valuable demonstration of spirit identity can receive them postpaid by forwarding to this office 15 cents for the carte de visites, and 25 cents for the cabinets.

ATKINS & ABRAHAM will keep MIND AND MATTER constantly on hand at the S. W. corner of 1st street and 6th Avenue, New York city, Broadway, and 31st Street, New York city, and will act as our agent for New York city, and are authorized to receive and forward subscriptions to this office.

The Religio-Philosophical Journal says: "Mrs. R. Shepard will start on a tour West, October 1st, and will answer calls to lecture on her way to Minneapolis, Minn. All communications must be addressed to 1577 Atlantic Avenue, Brooklyn, N. Y. Those wishing her services will write early in September, that arrangements may be made."

OWING to ill health, Mrs. Jennie S. Rudd, the medium for the Banner of Light free circles, was obliged to resign her position; much to the regret of all readers of the Banner. Mr. J. W. Colville will hereafter be the medium at those circles. We congratulate our contemporaries that they have been so fortunate as to secure so good a medium to take the place so well filled by Mrs. Rudd.

A grand and profitable time is expected at the Schroom Lake (N. Y.) Campmeeting. The following array of able and eloquent speakers have been invited, and many of them will no doubt attend: Mrs. Nellie T. Brigham, Abby N. Burnham, Mrs. Cora V. Richmond, Prof. T. B. Brennan, Prof. J. R. Buchanan, Dr. H. B. Storer, J. F. Baxter, C. H. Lynn, Capt. H. B. Brown, Mrs. Nettie P. Fox and others.

Mrs. S. A. BYRNES of Massachusetts, is filling the room of the First Association of Spiritualists of Philadelphia, during this month, most acceptably. We trust the seeds of truth which she is sowing before that complacently conservative spiritual organization will take root and soon become apparent in a green and flourishing growth of spiritual life. She speaks both mornings and evenings at Academy Hall, Spring Garden street, Philadelphia, to-morrow and the Sunday following.

AN INTERESTING case of healing occurred in this city a day or two ago. A lady suffering with asthmatic cough came into Dr. Taylor's office, No. 1128 Vine street, in a state of partial suffocation, and growing worse every moment. The doctor placed his hand on the patient's chest, and in less than five minutes, so the parties aver, the whole trouble was transferred from the patient to the medium. This is a great mystery, but true, no doubt. An ancient record speaks of the same thing: "He shall take our infirmities and bear our sicknesses."

THE Camp-meeting of the Spiritualists and Liberalists' Association of Maine, held in Buswell's Grove, Etta, Maine, closed Sunday, September 7th. Throughout the entire meeting there was a large attendance, and it was a perfect success in every particular. The association is now permanently established, and have elected the following named officers: President, Cyrus Chase, Monroe; Vice-

President, C. B. Williams, Stetson; Secretary, G. D. Demerit, Sangerville; Treasurer, D. Buswell, Etta. Business Committee for the ensuing year: A. S. Chase, Stetson; A. Rigby, Oldtown; D. W. L. Chase, Exeter.

THE SPIRITUALISTS will hold a third meeting at the Neshaminy Falls Grove—the old campground—on to-morrow, Sunday, Sept. 21, at 10 A. M. and 3 P. M. The trains will run to this point from Philadelphia and Trenton. Dr. T. B. Taylor, Professor of Anthropology in the Philadelphia Medical and Surgical University, and Jonathan M. Roberts, Esq., the able and experienced editor of MIND AND MATTER, will address the people. A rich treat may be expected from two able exponents of the spiritual philosophy. Don't fail to hear these interesting and important topics will be discussed.

S. P. KASE, Chairman.

THE Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, Sept. 26, 27 and 28, 1890. Speakers—Dr. J. M. Peckles, M. L. Lockwood, and J. H. J. Taylor, W. F. Jamieson. We wish to see all the Liberalists of Wisconsin at this meeting. Remember this is a most interesting and profitable opportunity to order at 10 o'clock A. M. sharp. So, friends, please be in season. Dr. A. B. Severance, the oldest and best psychometrist, will be in attendance to give readings. The program of the conference is of first-class test medium. Social dance Friday evening. Music by Severance & Williams' Band, who will also furnish music through the meeting. Officers for the ensuing year will be elected, and the friends of Omro will entertain free to the best of their ability. Wm. M. Lockwood, President, and Dr. J. C. Phillips, Secretary.

Confirmation of Spirit Messages Given Through Alfred James.

PATRON, NEBRASKA.—Mrs. Mary B. French writes, August 20th: "In your issue of November 23d, 1878, there is a message given through Alfred James, of Philadelphia, from one who subscribes himself Barak Michener. My mother, Charlotte Baird, who is seventy-eight years old, and is, in all probability, on her last bed of sickness, wishes me to tell you that she had a teacher of that name near sixty years ago. She says she remembers one who arrived at the school where she was a pupil, rather than usual, of hearing him and a neighbor talking on the subject of Christianity, and Michener said it was all a myth, borrowed from old heathen mythology. I have a deep impression upon her mind, being the first words of that kind she had ever heard. In his communication Michener says he is a 'materialist.' Inasmuch as both names are such very uncommon ones, and he owns to having held the same materialistic views, we have no doubt he is the identical Barak Michener of mother's remembrance."—From the Banner of Light, Sept. 15th.

It is said by those who know that the message we printed some months ago from Spirit Communicator Vanderhilt, giving through the mediumship of Alfred James, of Philadelphia, regarding his unhappiness in his eternal home, on account of the lawsuit about the disposal of his property, was the chief cause of the adjustment of the matters in dispute.—From the Banner of Light, Sept. 6th.

The spirit message purporting to come from Debby Matlack, of Haddonfield, N. J., and published in MIND AND MATTER of August 2d, has been verbally fully confirmed by Mrs. Davis, of this city. So characteristic is it of her from whom it purports to come, that the "Friend John," whom she addresses, insists that either the medium or our readers must have personal knowledge concerning their antecedents and inveterate materialistic views. To those who know us, it is needless to say this inference is wholly unfounded. Until three days since, neither Mr. James or myself ever heard of either of them.

The spirit message purporting to come from Amos Combs, of Somerton, Bucks county, and published in MIND AND MATTER of August 30th, was copied by the Newtown, Bucks county, Enterprise as perfectly characteristic of him. Mr. James nor myself ever heard of such a person.

W. T. FOMES, writing from Rome, Ga., says: "J. M. Roberts, Editor Mind and Matter: DEAR SIR:—The communication in No. 41, purporting to come from M. Staunton, of Selma, Ala., given through the mediumship of Alfred James, upon inquiry, I learn that M. Staunton was General Superintendent of the Selma, Rome and Dalton Railroad, and received injuries in an accident on the road, from which he died. The communication is considered characteristic of the deceased."

In view of such proofs as these of the genuineness of Mr. James' mediumship, how utterly contemptible becomes the charge of imposture and fabrications of this weak, sensitive instrument of spirit control. "Father, forgive them, for they know not what they do." Nobly are the good spirits supporting him against such malicious calumnies, and they could. Indeed, to crucify him would be charity compared to their efforts to torment him to death by depicting him of that means of support which the spirit world has bestowed upon him. Oh! shame, where is thy blush?

Spiritual Conference.

The Keystone Association of Spiritualists holds its conferences every Sunday afternoon at Lyric Hall, 9th and 10th streets, Philadelphia, and is most fittingly and happily engaged in the usual exercises every Sunday.

The experiences of those who have realized the truths of the dispensation of immortal life and light, through the "ministry of angels," in their specific details and narrations at the conference meetings, have proved and inveterate materialists, and impressively conviction to those who have been with the evidences of the truths of Modern Spiritualism.

Last Sunday the services or exercises were more than ordinarily interesting. One of the speakers, under very strong impressions, to relate a part of his life in the spirit world, and to refer to the more than ordinary interest, as presenting a most valuable lesson in the philosophy of Spiritualism. He and his wife are mediums, and some of their experiences, and with such results, as urged, to remove from their residence to another town several miles distant. Why or wherefore was not told them; and, not standing upon the ceremony of the manner of their going, they went, as directed.

In this strange place, they were led to the home of two individuals, not relatives, where it was given them to know that the male inmate had, in the exercise of a psychological power, acquired an assumption of authority over the other, and seemed to be sitting to secure her property to his own use. The speaker and his wife, were influenced to exert their power over the female, to relieve her from the evil influence, and finally succeeded, in the disfigurement of the male inmate, and in the defeat of his purpose, ran into habits of intemperance, and under the influence of the evil influence, condition. At enmity with the two mediums, he passed over to the other shore. There, it seems, he pursued the two mediums in a series of physical persecutions and ill-treatment, and in the end, and troubles, which they all the time felt to their great grief and vexation, without knowing through whose power and influence they were subjected to such trying experiences.

The sequel to this state of things was developed, for before the address was concluded the antagonist spirit controlled the speaker, and referring to the speaker by name, and also to one or two others, whom he had injured or sought to wrong, begged them to forgive him, and reproached himself strongly for the evil he had done. He then declared that the spirit of hate he had exhibited. Our readers may see in this the doctrine of retribution, for this unhappy spirit had not rest or peace after discovering that he had done wrong, and was doing which was contrary to the spirit of love, and it was only by coming back and publicly asking for forgiveness, and self-reproach, and by denouncing his conduct, that he could expiate his wrong-doing and hope to advance or make progress in the life beyond. The whole scene at the conference, presented a most striking and instructive philosophy of Spiritualism, and seemed to awaken an interest in the phenomena as instructive as it was pleasingly entertaining.

IMPORTANT ANNOUNCEMENT!

To Present and Future Subscribers to "MIND AND MATTER." We congratulate our subscribers, and those to become such, upon having made arrangements by which we can furnish in future, for a limited time,

A FREE PREMIUM TO EACH YEARLY SUBSCRIBER.

Consisting of a choice from the following or

JOSEPH JOHN'S BEAUTIFUL PARLOR PICTURES!

Published at \$3.00 per copy but since reduced in price to \$2.00 each.

NOTICE BELOW HOW BOTH CAN BE HAD FREE OF CASH COST.

THE ORPHANS' RESCUE,

Engraved on Steel by J. A. J. Wilcox from Joseph John's Great Paintings:

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters," hearing the brink of a fearful cataraht shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished artist-medium through whom it was given.

Size of sheet, 22 by 28 inches. Engraved surface, about 15 by 20 inches.

"The Carrow Tolls the Knell of Parting Day."

This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.

Copyright 1874 by Joseph John.

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